NOTES FROM THE FIELD.

DEAR EVANGELIST:—We left our home on the 15th inst., to come here and fill Bro. Swihart's appointments at this place, and continue the meetings for a time We tried to tell the story of the cross on Saturday evening, Sunday and Sunday evening to a full house. Continued the meeting each evening during the week with good attendance and increasing interest. Last night we had the pleasure to see a young lady come out on the Lord's side, and we think there are more to follow. Our Bro. J. W. Fox has been assisting us and we look for brother J. H. Swihart tonight. With favorable weather we believe a good work can be done here. Expect to continue the meetings. More anon.

B. L. GORDON.

Bunker Hill, Ind.

DEAR EVANGELIST:—No. 1, of vol. ix, is at hand, and on perusal of its columns. I am lead to believe that Bro. H. J. Frantz' of Ocoya, Ill., is the Christian, *donor*. Thanks, dear brother. You will not only be rewarded in time, but in the sweet by and by, for remembering Christ's poor. The Lord bless and prosper you, and all others of like faith and practice, in sending a weekly EVANGELIST to our house, laden with percious truths, and brotherly encouragement.

I am all alone, here at Wilson, O., but when I read the weekly reports from almost every other place, the great work going forth, and the many souls being born again, through the preaching of the gospel. I rejoice, that I can read of these soul-reviving seasons; though denied the most pleasurable part; namely, an eye witness. All this joy, and happiness, is alone attributable to you, brother Frantz.

The Brethren Church has no secondary object or place in my heart. Were I so placed that I could not hear or see of its triumphant success, through the refiner's fire, I certainly would be of all men most miserable.

Vol. viii was certainly all that could be desired, and vol. ix will be superlatively good, with the present arrangement, controverted matter to be published in a seperate paper, giving the make-up of the paper, to meeting reports and non-controverted articles.

May the Choicest gifts of heaven be gently distilled upon you and all who have been good to the humble poor, and the afflicted, crippled believers in Christ.

Wilson, Adams Co., O., Jan. 7.

The writer is known to us, and we publish the article, although he forgot to sign his name, whether purposly or not I do not know.—Ed.

South Bend, Ind.

If there is a mysterious power "that shapes our ends" it is verily beyond the comprehension of human sense to discover its ways, or conjecture what its course may be in regard to our own personal affairs. I do not believe even the "wildest flights" of my "imagination," would ever have placed me within the pastorate care of Bro. H. R. Holsinger, in Indiana, within the beautiful city of South Bend. Yet here I am after twenty years of country life, well situated in regard to a home, within walking distance of "the church of the Brethren" on Michigan St., within a square or two of J. C. Ewing, engaging in church work along with sister Lottie. Strange indeed, are the ways of Providence, and past finding out We are surely finding a place in this city, according to all accounts there is plenty of work to be done, as I am informed that not nearly the half of the people of this town are church goers, though there is, with our own, fifteen churches, comfortable within, and many very fine without, not counting the many Catholic. I have been attending a series of Union services in the first M. E. church, in which are united six pastors, with their members, and the prospects are good for a great work; and surely if talented men, seemingly earnest in the work are necessary to the outpouring of the Holy Spirit. There ought to be a great work done here in the next week.

There seems to be no lack of effort in every direction to save the people. The Young Men's Christian Association under the, at present, leadership of a Mr. Douglass, are gathering in the young men. The W. C. T. U., of which I am a member are hand in hand with the Prohibitionists looking after the cause of temperance, and others with which I am not acquainted. Pray for us, that we may put our shoulders to the wheel of every good work, that so be our candle may never be extinguished in this town, as long as one stone lieth upon another.

MRS. E. M. SIGERFOOSE.

Oakville, Ind.

Jan. 28.—On. Jan. 20, Bro. J. H. Swihart returned to us from Sulphur Springs, where he had been laboring. He only intended staying over night with us (wishing to visit one of our social meetings, which we have regularly every Thursday evening) but circumstances and the united solicitations of brethren, sisters and friends, prevailed to keep him with us over the Sabbath. He preached three sermons and closed on Sunday night with a lively prayer meeting, by which we hope and believe that all were greatly benefited.

The immediate result of the meeting was one addition by relation and two for immersion, but we feel that the seed sown here by Bro. Swihart has fallen into good ground and will bring forth much fruit in the near future.

Our church, which was organized Sept. 10th, with seven members, has steadily increased and we now number seventy-nine, having had in all seventy-two additions, with fair prospects for the future.

We are building a church-house, and hope that in a short time we can better accommodate the people that assemble here for worship. We also have a lively Sabbath School, which all seem to enjoy and in which all take an active part. Taking it all in all Oakville and vicinity have had a grand revolution in which many wrongs were righted.

In conclusion we ask the brotherhood to pray with us that the good work may go on and that we love each other more, for, "If we love not our brother whom we have seen, how can we love the Lord whom we have not seen?"

S. D. D.

Once More.

I had about concluded to keep both tongue and pen silent in reference to questions affecting agitation. But love for the cause and concern for the salvation of sinners, prompt me to make one more effort to pen a few thoughts on the mission cause, especially in Kansas. Having withdrawn from evangelistic work of that nature and having no desire to enter the mission field again, I feel free to give expression to my feelings and sentiments without fear of falling under the censure of self-interest. Indeed a man who would enter the Brethren mission field, prompted to do so through a spirit of self-interest, would manifest poorer judgment than even I possessed. I am satisfied that it is more for a lack of system than anything else, that we make such little headway in Kansas, and that our cause is suffering. We are not numerous, neither are we rich; but we can do more than we are doing.

I recently had a conversation with a Christian (Campbellite) minister on the subject of mission work and it struck me very forcibly that the reasonable method by which that people operate, would recommend itself favorably to every brother and sister in the state. Surely it would not be imposing a burden on any one but what could easily be borne, and I know whereof I affirm, when I say that good would be the result. In Kansas that people have three state evangelists. In Nebraska they have two. Each of these get $1000 a year salary and expenses paid. The money is raised by quarterly collections in each congregation and by public collections. These people also have district evangelists, who gets well paid. Many of their resident ministers get from $800 to $1000 a year. The evangelist's duty is to visit, preach for and generally strengthen weak churches. Also to open new fields when opportunity presents itself.

Now we do not expect our brethren to pay $1000 a year, but we think that the state could afford to place one evangelist in the field at half that amount. If every member in the state will pay 25cts into the State Mission Treasury every three months, I will obligate myself to furnish an efficient evangelist to be wholly given to his work. Of course, public collections would be his. They would be needed for traveling expenses. I would not furnish myself. I'll guarantee satisfaction. Now brethren, suppose one in each congregation in Kans. form him or herself into a committee to solicit from the membership (and good friends need not be skipped) just 8⅓cts. per month during the year, payable every three months. Just the price of one postage stamp a week, would leave a balance of 4cts at the end of the year. Just think of it. Sinners could be converted, saints be made to rejoice; churches founded and angelic shouts of welcome resound through heaven, while

"Sinners come flocking home."

Yes, what we need is system; without it there is no success in anything. The idea that church work can be made a success without system, is, to say the least, an absurdity. What would a railroad engine or any other machinery however small, amount to were it indiscriminately thrown together or constructed without system. Church machinery is no exception to the general rule. But we need system in operation. A machine may be constructed ever so systematically, substantial, and generally complete, but unless operated, will be a dead thing. So with church system, operated, it will accomplish nothing.

The Brethren church (anyway in this state) has come to the point, when fine spun theories and vague fears should and must be regarded as things of the past and practical, stern realities, active work and brotherly love and devotion of a self-sacrificing character must be substiuted. Much has already been lost because of our inactivity.

Once more I make this earnest appeal. Let some self-sacrificing, systematical work be done for the Brethren Mission cause in Kansas. The promise is, "He that goeth forth weeping, bearing precious seed, shall come again with rejoicing, bearing his sheaves with him." If we wish to be happy in the promise, let us not shrink from the toil.

W. J. H. BAUMAN.

Morrill, Kans.

Here and There.

Brother R. F. Mallott has come and gone. The Waterloo folks follow him with many good wishes and hope at some future day to have him duplicate his recent visit.

Our aged and energetic co-laborer, Eld. J. Nicholson is away holding meetings. So far this winter, he has held two fruitful revivals and is doing an excellent pioneer work. Up to date he has officiated at the organization of every Brethren church in Iowa, as well as several in Indiana and the east. Age does not seem to impair his faculties or paralyze his energies.

By the time our National Committee gets around to its work of devising a call for a general convention of the Brotherhood, we will all be ready to second the motion. Our church charter should be settled, our publishing interests should be enlarged, our missionary work should be organized and our educational affairs be fully supported.

We ought to have a man "sound in the faith and full of the Holy Ghost" supported by a general church treasury, whose exclusive work should be that of holding revivals, organizing churches, and making himself generally useful in supplying weak churches and isolated calls. Give us a convention represented by delegates from all the churches. Appoint it for May or June, and place it at Milford, Ind., or some equally central location. Place at Milford and let Northern Indiana see what sort of an orphan on its mother's side Arnold's Grove conference did send out into the world any how. Would Milford take the convention provided it would pay its own way?

That is the proper thing Bro. McFaden; load square up to the muzzle with old fashioned gospel ammunition. Wherever you go and shoot doctrinal shot "in among" every congregation, you are called upon for a revival meeting. The crying need of every locality is doctrine. I met a man who said, "I heard the preacher, liked the name of your people, felt convicted under his exhortations and joined the church, and now Bro. Bashor, please tell me what we really do believe." I explained the doctrine as carefully as possible, to all of which he readily assented, but naively remarked, "it would have been so much more comforting to know what I actually believed a short time before I believed it." Preaching doctrine may drive away a few of the tender variety, but will win men of brains every time. Of course, due regard for the feelings of others should be held by the preacher, but men who have bravery enough and sense enough to carefully study and forcibly preach our doctrine, generally have sufficient caution to do the work wisely and well. Of course we have a few who, instead of becoming soured in their religious love, through the jilting they received in their flirtations with the German Baptist church have just softened and toned down in their affection until they quietly spread it all over religious creation. The only way you can ever get along in complete harmony with that "select few" is to religiously herate the German Baptist, with a long, sober, solemn face in private and come up into the pulpit with your "physiog" transformed into a round full moon, singing the new particular meeter hymn to the chorus of "You tickle me and I tickle you" to every other denomination under the sun. This is a queer old world any way. But we have the doctrine taught in the Bible, the only ceremonial practice and doctrinal code that is infallibly safe and notwithstanding the weak chatter of a few nervous and ill informed individuals every discussion our people or the German Baptist preachers ever held with other denominations upon the doctrinal code, unrestricted open communion included, we have been the winners and not they. If any doubt this, let them resurrect the history of the past and see. If they think it cannot yet be done, let the right kind of a theological defender of doctrinal latitudinarianism be secured and it can be demonstrated in short order. Those of us who study and preach doctrine know of what value it is in building up and solidifying new congregations. And we know further, that more people call for doctrinal sermons in every church we are called upon to hold revival meetings, than for anything else. The gospel teaches something in particular or it teaches nothing in general.

S. H. BASHOR.

Plumville, Pa.

Jan. 16th.—The writer left home, to assist Elder J. W. Smouse in a series of meetings at the Brethren church, known as the Fair View meeting house. Commenced our effort on the evening of the 17th, with good attendance. The immediate results were 10 by baptism, 2 reclaimed, making 12 accessions in all, and we believe many more felt their need of a Savior. Bro. Smouse, from what we learn, has been the instrument in God's hands of doing a grand work in that part of the vineyard, and I feel confident the brethren there appreciate his labors. We extend our heartfelt thanks to you all, brethren and friends for your kindness and your assistance, spiritually as well as financially. I hope God will bless you and assist you all in your every effort for God.

E. H. SMITH.